

The Lion

August 2005 Vol. CXXX, No. 7

An Unofficial Newsletter for Members Only of
Saint Mark's Parish, Denver, Colorado

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WHAT THE NAME OF JESUS IS TO HIS PEOPLE

A Sermon on the Feast of the Holy Name of Jesus

By the Reverend John Mason
Neale, D.D. (1818–1866)

THIS day the Church keeps holy to the Name of JESUS. And no wonder. It is everything to us: everything here, everything hereafter. If it were not for That, we should be of all men most miserable; if it were not for That, we might indeed envy the beasts that perish. For think what that Name means, and to Whom it belongs.

It means a SAVIOUR, and it belongs to the SON OF GOD. Both these things are joined together to make this Blessed Name what it is.

There have been others that were called "Jesus." Joshua is the same name; and he did indeed save the children of Israel by bringing them into the land of promise. But no man could be a true SAVIOUR, a real JESUS, to us. *It costs more to redeem our souls; so that he must let that alone for ever.* But when the SON OF GOD takes that Name, then He makes it all our salvation and all our desire. He can save us if He will, for He is Very GOD; and He will save us if He can, for His Name is JESUS. He cannot lie; and if He says that He will be our SAVIOUR, our SAVIOUR He is.

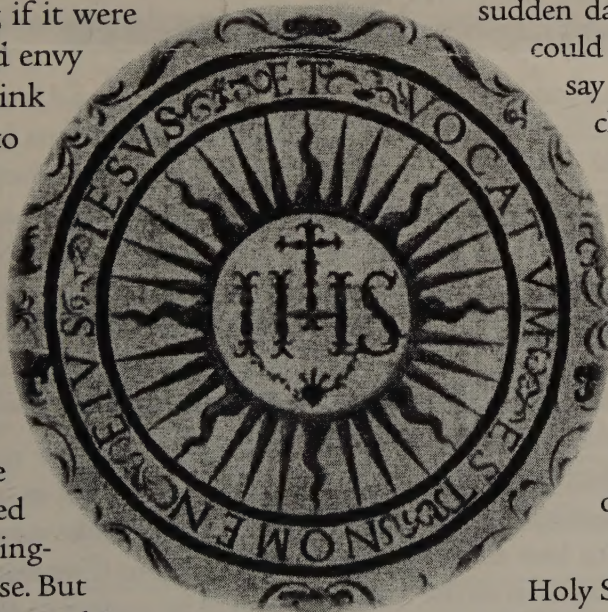
Therefore, this Name might well be given by an Angel; as it was twice. The Archangel Gabriel, when

he was sent on that message to Mary, said, "*Thou shalt conceive in thy womb, and shalt bring forth a Son, and call His Name JESUS.*" The Angel that appeared to Joseph said, "*Thou shalt call His Name JESUS, for He shall save His people from their sins.*"

And therefore, when our LORD was hanging on the Cross, as if to show to all the world that this prophecy was now fulfilled, then this Blessed Name appears again: "*JESUS of Nazareth, the King of the Jews.*" And because it stood there, as the sign of all scorn and disgrace, now it is exalted to the height of all honour and glory. We do not bow at the Name of CHRIST, or of the SON OF GOD, or of our LORD, but at the Name of JESUS; because that is the Name which was reviled, that is the Name which was exalted, that is the Name which saves.

Think how many of GOD's servants have gone out of the world with this most sweet Name on their lips as well as in their hearts; how many deathbeds have heard that as the last of all earthly words; how many Martyrs have repeated it just before they received the stroke; how often, in storms at sea, just before the ship perished, in the midst of accidents, in battles, in sudden dangers, GOD's servants, if they could say nothing else, could at least say this! Think how many miracles have been wrought by that mighty Name! "*In the Name of JESUS CHRIST of Nazareth, rise up and walk!*" How the dead have been raised, the devils have been cast out, the blind received their sight, all manner of sickness and all manner of disease has been cured! What is there that the Name of JESUS cannot do?

See how it is spoken of in Holy Scripture, in the Old as well as in the New. "*For Thy Name's sake,*" David says, "*be merciful unto my sin.*" What Name? Why, this very Name of JESUS. Because Thou art called JESUS, a SAVIOUR, therefore be merciful unto my sin. "*Some put their trust in chariots, and some in horses; but we will remember the Name of the LORD our GOD.*" Why? Because "*a horse is counted but a vain thing to save a man, neither shall he deliver any man by his great strength;*" but JESUS is the Name of Him That is the Mighty GOD. "*O GOD, according to Thy Name, so is Thy praise unto the*



world's end;" according as Thou art called JESUS, so is the praise of those whom Thou hast redeemed: "above all, for Thine inestimable love in the Redemption of the world," as the Prayer Book speaks. "The Name of the LORD is a strong tower: the righteous runneth into it, and is safe." "Bring the LORD the honour due unto His Name: worship the LORD with holy worship. Young men and maidens, old men and children, praise the Name of the LORD; for His Name only is excellent, and His praise above heaven and earth." And so Solomon tells us, in his Song: - "Thy Name is as ointment, (that is, oil,) poured forth." What does oil do? It gives light, it gives food, it gives healing. It gives light: for JESUS is "the True Light Which lighteneth every man that cometh into the world." It gives food: for "His Flesh is meat indeed, and His Blood is drink indeed." It gives healing: for "He Himself took our infirmities and bare our sicknesses."

As a holy man of old said, (the same S. Bernard who wrote that hymn which we have just been singing, "JESU! the very thought is sweet,") "If you write anything, it interests me not, unless I read there of JESUS. If you speak, I had rather not hear, unless your words are, of JESUS. The Name of JESUS is honey in the mouth, music in the ear, joy in the heart." Yes; for as that other hymn most truly says:

Is there a thing that moves and breaks
A heart as hard as stone,
Or warms a soul as cold as ice?
'Tis JESU'S Name alone.
One sound of this can truly cheer,
And heal the afflicted soul!
What multitudes of broken hearts
This living Name makes whole!

Some of you have been wives, and have known what it was to love the very name of husband. This is a weak likeness of what we ought to feel for the Name of JESUS, for He is the Husband of His Church. Some of you have known what it is to love the very name of a child; this also faintly sets forth to us the love we should bear to JESUS; "for unto us a Child is born, unto us a SON is given." Most of you can remember what it was to love the name of a father: that also teaches us the love of JESUS; for He is the Everlasting Father. Many of you know what it is to love the name of a brother: so also here we learn the love of JESUS; for He is not ashamed to call us brethren.

But it is in vain that we try to explain how dear this Name of JESUS should be to us. S. Bernard tells us so, and he, I hope, knew:

No tongue of mortals can express,
No letters write its blessedness;
Alone who hath thee in his heart
Knows, love of JESU! what thou art.

S. Peter speaks, in a few words, what we should believe concerning it: "Be it known unto you, and to all the people of Israel, that by the Name of JESUS CHRIST of Nazareth, Whom ye crucified, Whom GOD raised from the dead, even by Him doth this man stand here before you whole. Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved."

And as this Name is glorious and sweet to us, so it is fearful and tremendous to evil spirits. They believe, and tremble; they know that the Name of JESUS was given for this reason, that He might destroy the works of the devil; they know that He is able to save to the uttermost; they know that whoso cometh to Him, He will in no wise cast out; they hate and abhor His glorious Name, but they fear it more than they hate it.

But what if we have no part or lot in the matter? What if we say, like the citizens in the parable, "We will not have this Man to reign over us?" Then shall we have any advantage from the Name? In the Acts, we read of certain vagabond Jews, who took upon themselves to cast out evil spirits by the Name of JESUS; and they said to the man who was possessed, "We adjure you by JESUS Whom Paul preacheth." And what happened? The devil confessed the Name, but he did not obey them that used it. "JESUS I know, and Paul I know; but who are ye? And the man, in whom the evil spirit was, leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded."

See that it be not so with us. "This same JESUS Whom we believe to have ascended into heaven, shall so come again in like manner as we believe that He went into heaven." But if we would not love and serve Him here, it will be useless to call upon Him by the Name of JESUS there. With the Name of JESUS then we shall have no more to do. Then He comes to judge, not to save. If we would not receive Him as JESUS on earth, He will not reign over us as JESUS in heaven. And then, like the evil spirits, we shall find that Name the most tremendous and fearful sound that we can hear. It was JESUS Who said on earth, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest;" it will be JESUS that will say then, "Depart, ye cursed, into everlasting fire prepared for the devil and his angels."

"His Name shall be called JESUS, for He shall save His people from their sins." So now let us come to Him thisvery day, "while it is called to-day." Let us call upon Him by that one Name: so glorious and so dear as it should be. Let us remind Him of all it is, and of all it means.

JESUS, That should save His people from their sins. JESUS, the SON of the Living GOD. JESUS, the Father of the poor. JESUS, the Comfort of the afflicted. JESUS, the Lover of souls. JESUS, the one True Pearl. JESUS, the Shepherd of the sheep. JESUS, Eternal Wisdom. JESUS, Infinite Goodness. JESUS, the Joy of the Angels. JESUS, the Master of the Apostles. JESUS, the Teacher of the Evangelists. JESUS, the Strength of the Martyrs. JESUS, the Boldness of the Confessors. JESUS, the Husband of the Virgins. JESUS, the Reward of all Saints. JESUS, That was born for us. JESUS, That suffered His Passion for us. JESUS, That was scourged for us. JESUS, That was crucified for us. JESUS, That died for us. JESUS, That rose again the third day for us. JESUS, That ascended into heaven for us. JESUS, That sitteth on the Right Hand of GOD the FATHER Almighty for us.

And, therefore, on us, and on all those that trust in His Name, may JESUS have mercy!

And now to GOD the FATHER, GOD the SON, and GOD the HOLY GHOST, be all honour and glory, might and dominion, for ever. Amen. §

Thanks to Project Canterbury for the text of this article.

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Jesu! dulcis memoria.

Morning Hymn for the EPIPHANY, and following week, (also for August 7th.)

From the SALISBURY HYMNAL.

PHIL. ii. 8.—"He humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow."

J E - su! the very thought is sweet! In that dear Name all heart-joys meet:

But sweeter than the honey far The glimps-es of His presence are.

2. No word is sung more sweet than this; No name is heard more full of bliss:

No thought brings sweeter comfort nigh, Than Jesus, Son, of God Most High.

3. Jesu! the hope of souls for-lorn, How good to them for sin that mourn!

To them that seek Thee, oh how kind! But what art Thou to them that find?

4. No tongue of mor-tal can ex - press, No letters write its bless-ed-ness:

A-lone who hath thee in his heart Knows, love of Je-sus! what thou art.

5. O Je-su, King of wondrous might! O vic-tor, glorious from the fight!

Sweetness that may not be ex - press'd, And al - to - ge - ther love-li-est!

6. Remain with us, O Lord, to - day: In ev-ry heart Thy grace dis-play:

That, now the shades of night are fled, On Thee our spi-rits may be fed.

7. All ho-nour, laud, and glo-ry be, O Je-su, Vir-gin-born to Thee!

All gl - ry, as is ev-er meet, To Fa-ther and to Pa - ra - clete. A-men.

ABOVE — The twelfth century hymn "Jesu dulcis memoria" as translated by Neale and set to plainsong by Thomas Helmore, in *The Hymnal Noted* (1851, 1854). The hymn has been most often ascribed to S. Bernard of Clairvaux. According to *The Hymnal 1940 Companion*, "It was probably written c. 1150, shortly after the Second Crusade which he had preached, and for whose disaster he was blamed, at a time when, weary of the world, he was living in retirement." A large portion of the original poem of S. Bernard was appointed as a Sequence Hymn in the Sarum Missal, and a smaller portion as a Matins Hymn in the Sarum Breviary. The text of the Office Hymn has somewhat varied over the centuries, being expanded c. 1500. The Hymn became a part of the Roman Breviary in 1568.

MONASTICISM

By Bishop Hilarion (Alfeyev)

From *The Mystery of Faith* (2002)

IN the Orthodox Church the rite of monastic tonsure has a sacramental character. It is called a “sacrament” by Dionysius the Areopagite and other early Christian authors. It is also called a “sacrament” in the rite itself. Like Baptism, it is a death to fleshly life and a birth to a new, spiritual mode of existence. Like Chrismation, it is the seal and sign of being elected by God. Like Marriage, it is betrothal with Christ, the heavenly Bridegroom. Like Priesthood, it is a consecration to God for ministry. And like the Eucharist, it is union with Christ. As in Baptism, so in monastic tonsure a person receives a new name and has his sins forgiven. He rejects the sinful life and gives vows of faithfulness to Christ; he takes off a secular robe and puts on a new garment. Being born again, the person assumes infancy anew in order to attain “to the measure of the stature of the fullness of Christ.” (Eph. 4:13).

The main goal of monasticism is the imitation of Christ, whose way of life as described in the gospels was altogether monastic. He was not married, was free from earthly bonds, had no roof over his head, travelled from place to place, lived in poverty, fasted, and spent nights in prayer. Monasticism is an attempt to come as close as possible to this ideal. It is the quest for sanctity, a search for God as the ultimate goal, the rejection of everything that binds one to earth and prevents one from ascending to heaven.

Monasticism is an angelic order and state achieved in an earthly and soiled body. A monk is one who holds only to the commands of God in every time and place and matter. A monk is one who constantly constrains his nature and unceasingly watches over his senses. A monk is he who keeps his body in chastity, his mouth pure and his mind illumined ... Angels are a light for monks, and the monastic life is a light for all men. (St. John Climacus)

Monasticism is an unusual and exceptional way of life. Not many are called to it. It is a life entirely and integrally *given* to God. Monastic renunciation of the world is not, however, hatred of the world's beauty or of the delights of life. Rather, it is renun-



ciation of sins and passions, of fleshly desires and lusts, in short, of everything that entered human life after the Fall. The aim of monasticism is a return to that primordial chastity and sinlessness which Adam and Eve possessed in Paradise. The Church Fathers called monasticism “a life according to the Gospel” and “a true philosophy.” As philosophers sought perfection along the paths of intellectual knowledge, so monks pursue perfection along the paths of ascetical struggle in imitation of Christ.

The entire philosophy of monasticism is expressed in the following words of Christ: “If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me” (Matt. 19:21); “If any man would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it, and whoever loses his life for my sake will find it” (Matt. 16:24-5); “He who loves father or mother more than me is not worthy of me” (Matt. 10:37). Monasticism is for those who want to be perfect, to follow Christ and to give their life for him, to sell everything in order to have heavenly treasure. Like a merchant who goes and sells all his possessions in order to buy a pearl, a monk is ready to deny everything in the world in order to acquire

Christ. And the sacrifice is worth making, for the reward is great:

Then Peter said in reply, 'Lo we have left everthing and followed you. What then shall we have?' Jesus said to them, 'Truly, I say to you ... Every one who has left houses or brothers or sisters or father or mother or children or lands for my name's sake, will receive a hundredfold, and inherit eternal life.' (Matt. 19:27-9)

Monasticism formed part of the life of the Church from very early times, but it developed significantly in the fourth century, when persecutions ceased. During the first three centuries all adherents to Christianity were potential martyrs, but in the fourth century thenew faith became the state religion of the Roman Empire. Now the quest for martyrdom and sacrifice led people deep into deserts, where ascetics created their "state within the state." The deserts of Egypt, Syria and Palestine, once fruitless and lifeless, were watered and populated by monks:

Cells arose even in the mountains, and the desert was colonized by monks, who came forth from their own people, and enrolled themselves for the citizenship in the heavens ... So their cells were in the mountains, filled with holy bands of men who sang psalms, loved reading, fasted, prayed, rejoiced in the hope of things to come, laboured in almsgiving, and preserved love and harmony one with another. And truly it was possible, as it were, to behold a land set by itself, filled with piety and justice. For then there was neither the evil-doer, nor the injured, nor the reproaches of the tax-gatherer: but instead a multitude of ascetics; and the one purpose of them all was to aim at virtue. (St. Athanasius)

There were three types of monasticism in the fourth and fifth centuries: cenobitic, eremitic and sketes. In cenobitic monasteries monks lived together and gathered in church several times a day for the offices. In eremitic communities each monk lived in a separate cell as a hermit. They came to the church once a week in order to receive Communion. In sketes, the monks lived in groups of two or three people. As St. John Climacus says, "The whole monastic state consists of three specific kinds of establishment: either the retirement and solitude of a spiritual athlete, or living in stillness with one or two others, or settling permanently in a community."

There are three basic vows taken by monastics: obedience, poverty and chastity.

Obedience is a deliberate denial of self-will before God, before the abbot and before every mem-

ber of the community. The Greek word for obedience, *hypakoe*, literally means hearing, or listening. Monastic obedience is listening to God's will. Human beings suffer greatly from their inability to follow God's will and to accept the world around them as it is. People always tend to think of the circumstances of their lives as less than desirable, and of those close to them as less than perfect. They want to change the world around them, and, unable to do so, find no peace. A monk, on the other hand, teaches himself to accept everything as it is and to receive from the hand of God with the same joy and thanksgiving both consolation and sufferings, health and illness, fortune and misfortune. With this attitude the monk obtains an inner, undisturbed peace that no external circumstances can spoil. "Glory be to God for everything": these were the words of John Chrysostom when he died in exile, in suffering and pain, deprived of his bishopric, driven out of his diocese. Like Christ, who "humbled himself and became obedient unto death, even death on the cross" (Phil. 2:8), a monk tries to be obedient to God unto the cross, and even to death.

Poverty is a deliberate rejection of every earthly possession. This does not necessarily mean that a monk is totally deprived of all material things, but he must not be attached to anything earthly. Having inwardly rejected material wealth, he attains that spiritual freedom which is higher than any earthly possession.

The word "chastity" is used in English to render the Greek *sophrosyne*, which literally means wisdom or integrity. Chastity is not synonymous with celibacy. In monasticism the latter is only an element of the former. Chastity as wisdom and integ-



city, as life according to the Gospel and abstinence from passions and lusts, is also necessary in marriage. To live in chastity means to have one's entire life oriented to God, to check every thought, word and deed against the Gospel's standards.

As far as celibacy is concerned, in the context of monastic life it is a supra-natural form of existence. Loneliness is incompleteness, a deficiency which is overcome in marriage through a common life with one's spouse. Monastics are espoused to God himself. Monasticism, then, is not the opposite of marriage. Rather, it is a different kind of marital union, not between two human beings, but between the human person and God. "When love is divided between the world and Christ, it is weak; but it is strong when directed at the One," says Gregory the Theologian. Love is found at the very heart of both marriage and monasticism, but the object of love is different. A person cannot become a monk unless he does not want to direct it towards anyone but him ...

There is a widespread view of monasticism as a mode of existence which is tough and sombre and deprived of joy. According to the following personal testimony of Archbishop Hilarion (Troitsky), this view is totally misleading:

Monks have a quiet and pure joy, happiness of a pious soul. All that chaos, all that inebriation with life which is commonly called 'delights of life' is something gloomy, something which results in saturation and painful intoxication ... We monks weep out for joy, out of compunction, and we thank God ... Every monk knows what tears of compunction are, and all earthly delights seem to him poor and deficient compared to these tears ... I myself received monastic tonsure and I do not think that I will ever experience again the joy that I experienced then ... I was full of joy for two months. My soul was so exalted, so gladdened ... It is not by mere chance that in monastic tonsure, when the abbot clothes a newly tonsured monk in his new robe, the following words are said: 'Our brother ... is clothed in the robe of joy and spiritual gladness, in order that all his sorrows and perplexity should disappear and be vanquished' ... The farther one is from passions, the more joy has one in his heart. The purity of heart is deeply connected with gladness.

Monastic tonsure takes place in church. It is normally conducted by a bishop or an abbot. The person who is to be tonsured takes off all his or her ordinary clothes, puts on a long white robe and stands before the abbot. Having made his monastic vows, he listens to the abbot's exhortations, after which he receives

a new name, is tonsured, and clothed in black monastic vestments. When the rite has finished, each member of the community comes to him, asking: "What is your name, brother?" The newly tonsured monk, according to tradition, spends several nights in the church reading the psalter or the gospel.

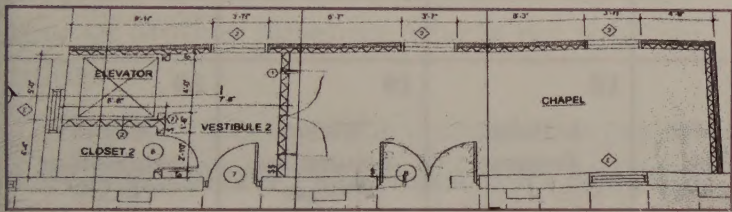
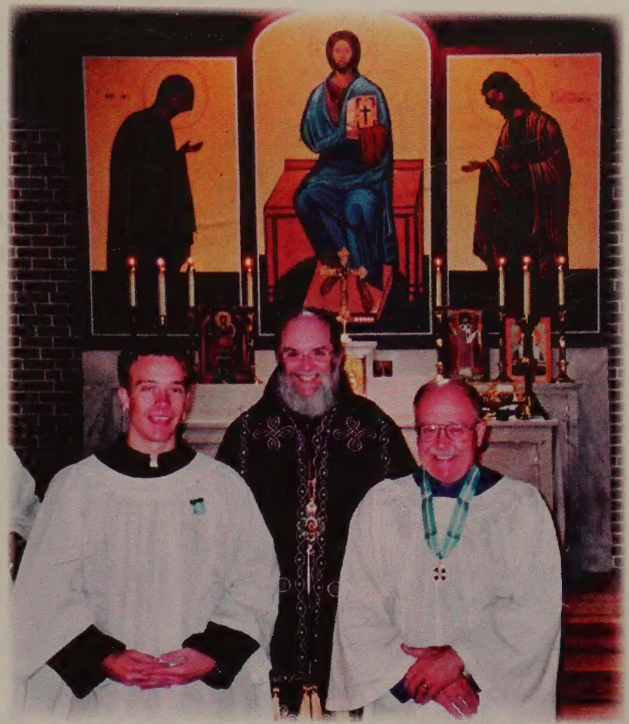
Monasticism is an inner and hidden life. It is the most radical expression of Christianity as a "narrow way" leading to the Kingdom of heaven. Monastic detachment and inner concentration do not, however, imply egoism or absence of love for one's neighbour. Having placed himself outside worldly vanity, a monk does not forget his fellow humans, but in the silence of his cell he prays for them. St. Silouan of Mount Athos says:

There are people who say that monks ought to be of some use in the world, and not eat bread they have not toiled for; but we have to understand the nature of a monk's service and the way in which he has to help the world. A monk is someone who prays for the whole world, who weeps for the whole world; and in this lies his main work ... Thanks to monks, prayer continues unceasing on earth, and the whole world profits ... St. Sergius by fasting and prayer helped the Russian people to free themselves from the Tartar yoke. St. Seraphim prayed silently, and the Holy Spirit descended on Motovilov. And this is the task of the monk ... Perhaps you will say that nowadays there are no monks like that, who would pray for the whole world; but I tell you that when there are no men of prayer on the earth, the world will come to an end ... The world is supported by the prayers of the saints.

The Church Fathers understood that the transfiguration of the world and the happiness of human beings depend not so much on external circumstances but on people's inner condition. True renewal of the world is only possible in the realm of the spiritual life. Thus, neither Christ, nor the apostles, nor the Church Fathers demanded social change. Rather, they all called for the inner spiritual transformation of each particular human being. Monks do not seek to improve the world. They try to improve themselves in order that the world may be transformed from within. "Save yourself, and thousands around you will be saved," says St. Seraphim of Sarov. These words reflect the ultimate goal of monasticism and of Christianity in general. Needless to say, monasticism is not the only way to salvation, or even the best way. It is one way, like marriage or priesthood, which may lead to salvation and deification, if the path is followed to the end. §



ABOVE – Acolyte Drue Montague Banta (at right with His Grace, Bishop Basil and his father, Bill) was made an Eagle Scout with solemn ceremonies and fine speeches on July 22nd. Fr. John Connely was honored to offer an invocation. Drue has graduated from High School and will matriculate at Northwestern University in Evanston, Illinois this Fall. His father, Bill Banta, Esq., is a graduate of Northwestern and has served as assistant scoutmaster faithfully for many years. Drue's mother, Lee Banta and other family members, and two generals, assisted in the ceremony.



OUR Vestry have diligently advanced the plans from the late Dr. Raymond Plumber Tripp (Subdeacon Bede) for a dramatic and very practical addition to the North side of our beloved church. The core of the proposed addition is:

1) An Elevator lift to bring the faithful from the lower parish hall level to the nave of the church. This elevator will be in an entryway opening on a new entrance from a covered ambulatory walkway which will run from the front sidewalk all the way to the back alleyway of the property. This plan will allow easy entrance to the parish hall and the church without any steps whatsoever;

2) A proper new restroom on the ground level next the parish hall with the proportions and facilities of a handicap accessible facility;

3) A chapel on the upper, church level to be dedicated to "The Holy Comforter" (just as our ancient chapel at 1160 Lincoln Street);

4) A new room on the lower, parish hall level for distribution of functions now in the main body of the lower level, so that there may follow an interior redecoration of the parish hall and the fittings of the existing, 1926 era, restrooms.

5) We also plan a proper Romanesque simple square spire on the tower entrance to solve the ice and water problems with the flat roof in the tower and a smaller tower over the elevator shaft to make room for the lifting engine and mechanicals and to add to the general 'rambling mediaeval' look of the building.



ABOVE – Our Teen SOYO chapter will hold a Teen Retreat, to be held at Saint Mark's on Friday, August 5 (beginning at 3 PM) and Saturday, August 6 (ending at noon). The retreat will include worship (Evensong, Matins and Mass), talks by Subdeacons James and Ben, meals (including a vegetarian BBQ by Guy Huft on Friday night), activities, and a movie. There will be chaperones. Please call Kate (303-688-1006) or Emily (303-814-1057), to RSVP. The topic will be "The Church: One, Holy, Catholic and Apostolic."



ABOVE – His Grace, Bishop Basil and the Very Reverend Paul Schneirla, at the Western Rite meeting in Dearborn, Michigan.

AUGUST MMV

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
31 TRINITY V Matins, 7:30 AM Low Mass, 8 AM School, 9:10 AM Sung Mass, 10 AM Evensong, 4 PM (& Benediction)	1 S. Peter's Chains <i>Holy Maccabees, Mm.</i> Matins, 7 AM Mass, 7:30 AM	2 S. Stephen of Rome, B.M.	3 Invention of S. Stephen, Protomartyr Matins, 7:00 AM Mass, 7:30 AM Evensong, 4 PM	4 <i>Feria (Requiem)</i> Matins, 7:00 AM Mass, 7:30 AM Evensong, 4 PM	5 OUR LADY OF THE SNOWS Matins, 7:00 AM Mass, 7:30 AM Evensong, 4 PM TEEN SOYO RETREAT BEGINS AT 3 PM	6 TRANSFIGU- RATION OF OUR LORD Matins 7:30 AM Mass, 8 AM RETREAT ENDS AT NOON Evensong, 4 PM
7 HOLY NAME OF JESUS Matins, 7:30 AM Low Mass, 8 AM School, 9:10 AM Sung Mass, 10 AM Evensong, 4 PM (& Benediction)	8 Ss. Cyriacus, Largus & Sma- ragdus, Mm.	9 Vigil of S. Laurence <i>S. Romanus, M.</i>	10 S. LAURENCE THE MARTYR Matins, 7:00 AM Mass, 7:30 AM Evensong, 4 PM	11 Ss. Tiburtius & Susanna, Mm. Matins, 7:00 AM Mass, 7:30 AM Evensong, 4 PM	12 <i>Feria</i> Matins, 7:00 AM Mass, 7:30 AM Evensong, 4 PM	13 Vigil of the Assumption Matins, 7 AM Latin Mass, 7:30 AM Evensong, 4 PM
14 TRINITY VII Matins, 7:30 AM Low Mass, 8 AM School, 9:10 AM Sung Mass, 10 AM Evensong, 4 PM (& Benediction)	15 ASSUMPTION OF OUR LADY Matins, 7:00 AM Mass, 7:30 AM	16 S. JOACHIM, FATHER OF OUR LADY	17 Octave of S. Laurence <i>Within Assumption Octave</i> Matins, 7:00 AM Mass, 7:30 AM Evensong, 4 PM	18 S. Helen, Empress <i>Within Assumption Octave</i> Matins, 7:00 AM Mass, 7:30 AM Evensong, 4 PM	19 Within Assumption Octave Matins, 7:00 AM Mass, 7:30 AM Evensong, 4 PM	20 Within Assumption Octave Matins, 8:30 AM Latin Mass, 9 AM Evensong, 4 PM
21 TRINITY VIII Matins, 7:30 AM Low Mass, 8 AM School, 9:10 AM Sung Mass, 10 AM Evensong, 4 PM (& Benediction)	22 Octave of the Assumption	23 Vigil of S. Bartholomew	24 S. BARTH- OLOMEW, APOSTLE Matins, 7:00 AM Mass, 7:30 AM Evensong, 4 PM	25 S. Hilda of Whitby, Abs. Matins, 7:00 AM Mass, 7:30 AM Evensong, 4 PM	26 S. Zephyrinus of Rome, B.M. Matins, 7:00 AM Mass, 7:30 AM Evensong, 4 PM	27 <i>Feria (Of S. Mary)</i> Latin Mass, 9 AM Matins, 10 AM BENEDICTINE RETREAT Evensong, 4 PM
28 TRINITY IX Matins, 7:30 AM Low Mass, 8 AM School, 9:10 AM Sung Mass, 10 AM PARISH PICNIC Evensong, 4 PM (& Benediction)	29 BEHEADING OF S. JOHN BAPTIST <i>S. Sabina, M.</i> Matins, 7 AM Mass, 7:30 AM	30 SS. Felix & Adauctus, Mm.	31 S. Aidan of Lind- isfarne, B.C. Matins, 7:00 AM Mass, 7:30 AM Evensong, 4 PM	1 S. Giles, Ab. <i>XII Holy Brethren, Mm.</i> Matins, 7:00 AM Mass, 7:30 AM Evensong, 4 PM	2 S. Stephen of Hungary, K.C. Matins, 7:00 AM Mass, 7:30 AM Evensong, 4 PM	3 <i>Feria (Of S. Mary)</i> Matins, 8:30 AM Latin Mass, 9 AM Evensong, 4 PM

Captain Joseph and Susan Mahan invite Saint Mark's parishioners to a **PARISH PICNIC**, on **Sunday, August 28**, at their beautiful ranch above Bailey, Colorado. The faithful should depart immediately after the 10 o'clock Mass for the picnic. A decent interval for changing from "Sunday best" to "picnic wear" is permitted. See Vestry members for food plans, side dishes, etc.

MONASTICISM: A BEGINNER'S ACCOUNT

By Rosalyn Sophia Roe

And we know that all things work together for good to those who love God, to them who are called according to His purpose. – ROMANS 8:28.

HAVING been to Our Lady of Kazan Skete (Santa Rosa, California) on many pilgrimages over the past eight years, I originally thought of my recent trip as a longer pilgrimage. But this time I felt not so much a guest as I did a novice – although I was only an aspirant to the monastic life! I am thankful to God for the opportunity to spend more time under the guidance of Mother Susanna, who is my spiritual guide.

The first priority of the monastery is prayer – Morning prayer at 7:30 AM and Vespers at 4:30 PM. Any work to be done is fitted into that time period. Prayer is not worked in; everything is worked around prayer. As one priest said, “What is being done at the monastery is very important. As bad as the world is, it would be a lot worse if prayers were not being made for it.” That is most certainly true.

All the sisters and I had obediences to perform. Mine were dishwashing, making yogurt,



cutting cabbage, helping the cooks, watering the plants that I helped plant from seeds (amazing for someone whose house plants *always* die!), weeding, and keeping the guest house where I stayed tidy. Sometimes I ran errands to give my car a little exercise.

I learned a lot from the sisters who are helping me in my monastic growth. They never get upset or out of sorts when their plans or routines for the day are interrupted. The sisters are content to get as much work as they can done; and if they run out of time, they finish another day or time.

During meals the Lives of the Saints are read, or commentaries on the previous Sunday sermon. These readings are very edifying. Many of the parables of Our Lord were clarified for me.

Leaving the monastery on errands made me feel crushed by the noise, the traffic, and the people in the world. I was anxious to get back to the monastery as quickly as possible.

The priests who come to serve Liturgy at the monastery are very supportive and devoted. They gave all too brief homilies which were filled with wisdom and just the right message I found that I needed at the time. §



*A Report on the 2005 National Convention
of the Antiochian Orthodox Christian
Archdiocese of North America*

CLERGY and parochial representatives met at Dearborn, Michigan the last week of July for the Antiochian Archdiocese Convention. A number of the priests, deacons, and faithful met for the Western Rite departmental meeting on Wednesday, 27 July. Father Paul Schneirla presided and His Grace, Bishop Basil attended most of the sessions from 10 AM to about 3:30 PM. Fr John Connely from S. Mark's with Subdeacon Benjamin Andersen (who served as recording secretary) and Reader Polycarp (Bob) Sherwood and Lillias Agnes Sherwood represented our interests.

We discussed publishing liturgical books and tracts and plans for new Western Rite missions. Archimandrite Fr Daniel Griffith (All Saints, Salina, KS) spoke from seventeen years experience of the situation of the Orthodox Faith in Canada. He explained and illustrated the extremely closed form of nearly all Orthodox Christian churches in Canada. Very few such parishes, whether Greek or Ukrainian or Russian or Serbian use much if any English in their liturgies. Even those whose members have been in Canada for three and four generations do not use English in church. This situation is common in Canada for all sorts of ethnic communities. The problem is that such communities do not express the Orthodox faith in terms or even in a language that the average Canadian would ever approach. If the Faith is to be shared with most of Canada, it will have to be in English and it will have to be in the Western Rite Orthodox forms. There seemed to be agreement all around that a Western Rite missionary venture in Canada would be a very good project for our Vicariate.

Fr Bernard Kinnick (S. Nicholas, Spokane, WA) agreed to edit and produce a bi-monthly newsletter for the Western Rite parishes to which all would contribute. He has permission from the editors of the *LION* newsletter to use any materials from past issues that he believes appropriate for this new *Credo* newsletter. Fr Paul Schneirla was presented with a copy of the newly reprinted *Monastic Diurnal Noted*. He promised to compare its contents with one or more copies of the original printings of 1952 and 1960 in his liturgical collection.

At the Convention's plenary session on Thursday, 28 July a most welcome motion was offered that the Archdiocese withdraw from membership in the National Council of Churches (an association of Protestant and Orthodox churches). The Clergy voted unanimously to withdraw and the lay delegates followed. The resolution was met with thunderous applause. The following story was distributed from the *Touchstone* magazine staff:

This afternoon the General Convention of the Antiochian Orthodox Christian Archdiocese of North America voted overwhelmingly to leave the National Council of Churches. The General Convention is holding its annual meeting this week in Dearborn, Michigan. The action was not a temporary "suspension" of membership, but a formal withdrawal from the NCC. The clergy unanimously approved the withdrawal, followed by a unanimous vote of the lay delegates supporting the move. An announcement of the final vote was met with thunderous applause by the Convention. Reasons given for the withdrawal include the general liberalism of the NCC, whose General Secretary, Bob Edgar, withdrew his signature from a statement defining marriage as being between a man and a woman. Metropolitan PHILIP, head of the Antiochian Orthodox Archdiocese, was reportedly outspoken in calling for the church to withdraw from the NCC, stating that the relationship had proven fruitless. The National Council of the Churches of Christ has listed on its website "36 member communions and denominations." It now has 35."

This is a very wholesome development heartily endorsed by our Metropolitan PHILIP and should be encouraging to all our membership.

Fr John was able to chat with Metropolitan PHILIP and our old friend Bishop ANTOUN. We conferred with Bishop BASIL regarding staffing in some of our parishes in the future. We were happy to be with our brethren from across the country.

We also met with Anglicans and Lutherans who are eager to join the Church and its Western Rite work and promote our Orthodox Catholic Faith. §

THE LION

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Denver, CO 80210

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The Very Rev'd John Charles Connely, *Editor*;
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